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The children are indulged in every way, ride the best 155
horses, and are not corrected for any misbehaviour, I was 152
always astonished that the youths and young men did not grow up more headstrong and wilful, as a result of want of training. People who have no children of their own sometimes adopt a little dog, on which they lavish their affections, and bestow horses and other valuables, which are destroyed in case of the owner's death.

It has always been a matter of surprise to me that the 153
missionaries should have been so unsuccessful in their efforts to teach these children of nature to read and write, for they are naturally very intelligent (though of course there are exceptions). As a proof of their quickness in imitations, with very little trouble I taught Hinchel's son to write his father's name and those of two other Indians in a very short time. I also used to draw ships on a board with a piece of charcoal for the children's amusement, and they readily copied them. Hinchel himself, wishing to explain a part of the course of the Rio Negro, drew out a rough chart on the board, showing the bends of the river, which I afterwards found to be perfectly correct.

Whilst in their native wilds, I observed little immorality 273
amongst the Indians; in the settlements, however, when debased by intoxication, they are, no doubt, depraved and loose in their ideas. But it must be recorded that, on the entry of the Indians into the settlements of the Rio Negro, at a subsequent period, most of the young women and girls were left with the toldos in Valchita, outside the Travesia, to be out of the way of temptations. There are many Tehuelche youths now growing up who have the greatest abhorrence of liquor; and I hope that in time this abstinence will spread further among them, for they possess no intoxicants of their own, and the rum is an import from the Christians, the ill effects of which they are well able to discern.

One word of advice to the future traveller may conclude 554
this imperfect sketch. Never show distrust of the Indians;

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554 be as free with your goods and chattels as they are to each other. Don't ever want anything done for you; always catch and saddle your own horse. Don't give yourself airs of superiority, as they do not understand it—unless you can prove yourself better in some distinct way. Always be first, as you are not likely to be encumbered by a wife or gear, in crossing rivers, or any other difficulties; they will learn by degrees to respect you; in a word, as you treat them so they will treat you.

guanaco, and is sandal-like in appearance. For riding they use boots 291
made from the hocks or legs of horses or large guanacos, and their spurs [492]
are of wood which they carve with no little art. They bind their fore- 302
heads with a band of wool about two fingers wide, woven by themselves
and of several colors. These bands hold the hair in place, that is, swept
upward on the left side with the ends free like the feathers of a bird.
These bands, bound six or eight times about the head, have small pieces
of yellow metal or brass at their extremities. When they mount their 492
horses they tie their large outer garment about the waist with a thong, from
which hang their bolas and knife, which are the weapons they usually [411]
carry, and when they require freedom of movement for their arms they
allow their skin garment to fall backward onto the horse's rump, and be-
ing thus bare from the waist up they present a rather pleasing spectacle
as they race off or pursue game, particularly as the hide entirely covers
the horse's rear quarters and offers to view its inner, multicolored fur.
Their riding gear consists of a sort of packsaddle, with neither saddlebow
nor crupper, and made of the hide of a large guanaco, the pads stuffed
with coarse, dry grasses. The stirrups, which are carved out of wood,
are so small that the large toe will hardly fit into it. They sit somewhat
clumsily on their horses, but securely nevertheless, and can race up or
down hill with equal ease. The horse's bit is made from a slender stick
or from the wing bone of an ostrich, and has a small knob at either end;
it is as long as the horse's mouth is wide, and the reins are attached to
its enlarged extremities as are also two small thongs which go about the
horse's chin and keep the bit from slipping out of its mouth. [69] The
reins are made of eight twisted strands of very thin and pliable rawhide.

The women's clothes are made of the same kinds of skins as are 291
the men's and are worn in the same manner, but for one small difference
which is that they fasten the garment with two large wooden or iron pins
over the chest in such a way that the two upper ends of the hide hang like
the flaps of a cloak down as far as the waist. The other two ends of the
hide hang behind in the manner of a train about half a yard long. This [482]
hangs to the ground when the women are still but when they walk they
gather it up in their left hand. They do not use their left hand for any- [834]
thing else, unless it be to shield their parts in some unforeseen circum-
stance. In addition to this they wear, beneath the aforementioned hide,
a sort of square apron which reaches to below the knees, made of flannel,
woolen stuff or some other cloth if they can get it, and if not, then of
very soft leather. This apron they tie about the waist with a thong, which
those women of some authority adorn with beads. They do not wear [531]
sandals on their feet as do the men, but when they ride they put on boots [554]
similar to those the men wear. They do not cover their heads, but 302

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to dicing, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the

invasion by his neighbors. As a matter of fact the unfortunate chief's family does not lose its right to its land, and with the passage of time it often happens that some descendant will re-establish the colony which his father, grandfather or brother destroyed either by bad luck or bad conduct. When a chief becomes old and unable to fulfill the obligations of his position he hands over his authority to a successor.

Marriages are made by a man's buying his wife from her father or from some other under whose guardianship she may be, and in proportion to her rank, good looks, conduct, etc. she is either more or less expensive. Her will is not taken into account for this transaction by her father or guardian, and she cannot set herself against her own sale. Each man may have one, two, or more wives of his own, depending on his wealth, but only rarely does a man have more than one unless he be a chief or an Indian of great power. Three is the greatest number of wives which any man gets to possess, and each husband has the right of selling his wives to another, but this resale makes the woman of little worth, and for that reason she is sold very cheaply; poor men only buy women in this way since they lack the funds to buy them first-hand. It is not considered improper to sell a woman to a relative, unless it be to the woman's son or brother, all other relatives being eligible as buyers. Many are the marriages of this type which are consumated because of the expense involved in procuring an unmarried woman. Single women, while they are yet young and have hopes of being married keep their virginity, but should these hopes vanish, they will have sex relations promiscuously. Those married women who find that the husband who bought them from their father or guardian is to their liking, are faithful, but should they not like their husbands they become troublesome -- yet adultery is not considered a crime unless committed in the husband's presence, and in such a case the adulterer and not the woman is blamed, and even then no punishment is meted out, the husband being easily mollified. The chief always has as a wife the daughter or sister of some other chief, and she is the head wife amongst his others, who must serve her in every way. Even if the chief should tire of his principal wife he may not sell her because it would be considered an insult and cause for an outbreak of war with her relatives.

All these head wives are grave in demeanor, given to few words, live secluded in their tents, spend their time in pursuits suitable [74] to their position, and do not take part in the vain conversations of the other Indian women. The men never manhandle the women for any reason, except when drunk, and even in such a condition the chief will never strike his head wife, although all the others may well receive their share of blows.